

# THE REFORMER AND CHRISTIAN.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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## THE LION OF THE TRIBE OF JUDA, OR

*Christ in his two-fold character.*

"Behold, the Lion of the tribe of Judah hath prevailed to open the book," &c.

There are two characters in which Christ will manifest himself unto men. In his first character he comes as the Lamb to be slain—in his second character he comes as the Lion of the tribe of Judah, and as Lord of lords, and King of kings, to subdue all things unto himself. He has already come as the Lamb to be slain, and "was crucified through weakness;" and his followers, also, will have to undergo a crucifixion in great weakness, and in a desertion of all human aid and comfort, before they will "live with Christ by the power of God," and be united to him as the Lion of the tribe of Judah, and as Lord of lords, and King of kings. Were the followers of Christ allowed to stand in such power and energy as they are to have, before they undergo a crucifixion of all that is wrong in themselves, and all the workings of their fallen nature become destroyed by the sufferings they pass through, what destruction and misery would they bring upon the world? For it is plainly signified, by the terms used, that in the second manifestation of their character with, and in Christ, as Lord of lords and King of kings, nothing will be able to stand before them. We therefore again repeat, were they not first to have all that is wrong crucified in them, and were not Christ to move and influence them in all they do, (as will be the case,) this world through them would be a scene of misery and distress; as it has been heretofore in some countries where un-

sanctified professors of Christianity have had power placed in their hands.

Take notice, that Christ will not come in person on this earth as the Lion of the tribe of Judah, and as Lord of lords and King of kings, to reign over men; but comes in this character in his people, after they have been crucified with him, and are brought to know the fellowship of his sufferings, by passing themselves through the greatest sufferings; even to the subduing of all their wrong passions and dispositions; and then it is that Christ comes in them as the Lion of the tribe of Judah, and as Lord of lords, and King of kings, having "power over the nations," ruling "them with a rod of iron," breaking "them to shivers as the vessels of a potter," and treading "the wine-press of the fierceness and wrath of Almighty God"—when all his foes and those that resist his authority, will fall beneath the stroke of his arm. See Revelations ii. 26, 27, and xix. 15.

The followers of Christ, indeed, after their crucifixion, and when risen from a crucified state, become the Immanuel spoken of in Isaiah, which means, "God with us," or with his people—because God will then be with them to save, deliver, and grant power unto them, in a manner beyond what he has ever been before. For the government of the whole world is to be upon the shoulder of this Immanuel, or those united to God in Christ; "and his name," or the manifestation of the Lord's people in Christ at this time, in the several stages of their advancement and progress, we are told, "shall be called [because it will so appear and be in this union of man with God

through Christ] Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace,"—and no power will be able to withstand or hinder the advancement of the reign and kingdom of this Immanuel over all the governments and kingdoms of the world. For thus it reads:—"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth and for ever. The zeal of the Lord of hosts will perform this." See Isaiah, chapter ix.

What constitutes the Immanuel, is Christ's followers not merely having Christ in them, as in the apostles' time; but being themselves in Christ—having grown up [through the cup of suffering, crucifying their fallen nature] "into Him the head," making of the whole body of his people (who have thus known the fellowship of his sufferings) with himself "one new man," called Immanuel—and as head of his people, whatsoever is done by his people in this condition, is done by Christ himself, and is so spoken of in prophecies alluding to this period. These are the true sayings of God, as declared in the scriptures.

This condition of Christ with his people, as "one new man" or Immanuel, is the same as the "stone cut out without hands" spoken of in Daniel, by which (see Daniel, ii. 44.) the God of heaven sets up a kingdom which shall never be destroyed: and that shall not be left to other people, but shall break in pieces and consume all other kingdoms, and stand for ever. So that to this Immanuel, or (as expressed in Daniel, vii. 13, 14,) to one like the Son of Man, (who comes with the clouds of heaven, or, as in Jude, *with ten thousand of his saints*, and comes to the Ancient of days, and is brought near before him,) there will be given "dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an

everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

In verse 18th, the same event is spoken of in the following words:—"The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." For we are told the "Ancient of days" comes and reckons with men, whose throne of judgment is *like the fiery flame*, and the wheels of his providence for accomplishing his purposes in the time of this judgment, *as burning fire*; that ten thousand times ten thousand stand before him for judgment; that the *books* containing a record of men's deeds and actions are *opened*, for each to receive according as their works have been—and for the first time since men were upon the earth, judgment is given to the saints of the Most High," (after being judged themselves) and the time comes "that the saints possess the kingdom;" because for the first time they are prepared to possess and exercise it aright. In verse 26 and 27, it is thus expressed: "The judgment shall sit, [to render to every man according to his works, and to correct and rectify whatever is wrong in individuals, churches and kingdoms.] and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Remember, that it is to Immanuel or people of God in and with Christ, to whom all dominion and power will now be given; which is also the same as the new man, or "man child, who was to rule all nations with a rod of iron," or with universal sway: and would have done so, soon after the days of Constantine, had not that Emperor corrupted the church and people of God, by pouring riches, honours, and emoluments upon the priesthood and their adherents, and made christianity subservient to men's temporal interests; which caused the *man child*



of christianity (brought forth after three hundred years of labour under the most grievous sufferings, and ten of the most violent persecutions) to cease from among men before it grew to a state of maturity or manhood fit to exercise such rule. Again, the Immanuel is the same as the spiritual David, (David means "well-beloved,") of whose kingdom and rule so much is said in prophecy—who is to be prince and ruler over all the earth, and under whose dominion and reign are to be enjoyed the most abundant blessings, comfort, and happiness.

We thus perceive, that Christ and his people in the Immanuel are considered as one, the "twain," as the Apostle speaks, being made "one new man." And therefore, after this oneness takes place, whatever is spoken of as being done by his people, is spoken of as being done by Christ, and what is spoken of as being done by Christ, is represented as being done by his people. The *twain* being made *one*, there is a oneness in whatever is acted or done. The same work, power, and authority, indeed, is ascribed to one, that is ascribed to the other, as will be seen, Rev. ii. 26, 27, and xix. 15, viz. "He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." "And out of his [Christ's] mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron."

As stated before, Christ does not come in, and by his people, as the Lion of the tribe of Judah, and as King of kings, and Lord of lords, until they have suffered with him to the crucifying of all their pride, ambition, love of fame, selfishness, resentment, and every other wrong temper or principle that is in them—for then, and then only, are they prepared to come in this character, and to be a blessing instead of

a curse by having such power granted to them. But in this redeemed state, though they will be mild, yet they will proceed without being hindered in the beneficial work to which they are appointed; and though moderate, yet they will be strong, and employ that strength against whatever is wrong—as will be seen by the emblem of *dew and showers—a lion, and a young lion*, used to express the nature and character of the work they will perform. The two verses to be quoted, in support of what is here stated, will be found, Micah, v. 7, 8. They adjoin each other, and plainly signify, that such as cannot be revived by the gentle and genial influence of what is termed dew, and showers, which will be the first things employed by the Lord's people for the renovation and amendment of mankind, will be tore and rent in pieces by the strength and power that will at length be given to them. The following are the words used to represent the character of the Lord's people in these latter times, and which in some instances has already been manifested in part.

"And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob, shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep [or, as in the margin, goats;] who, if he go through, both treadeth down and teareth in pieces, and none can deliver." It is added in the next verse, "Thine hand shall be lift up upon thine adversaries, and all thine enemies shall be cut off." Again, chapter iv. 13, "Arise, and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." Again, in speaking of

the same spiritual Jacob and daughter of Zion, Isaiah, chapter xli. it is said: "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel."

These several passages of prophecy serve to show the power, authority, and strength with which the Lord's people will be invested when they become right themselves, or after growing up into Christ by the crucifixion of their fallen nature, and when Christ becomes their head—ruling and governing them in all they do or perform. When they come into this condition, it will indeed be no less than Christ, the King of kings, and Lord of lords, that does all they do, in the same manner as what Christ did was done by the Father. Till people come into this state, nothing will be done strictly right, and, as Christ has said, all men in a greater or less degree will be as *thieves and robbers*—taking honour to themselves on account of what they do, when, if they have ever done any thing right, it was God that did it, and he should have had the glory, as saith the Apostle: "I laboured more abundantly than they all; yet not I, but the grace of God that was with me."

### THIEVES AND ROBBERS.

"All that ever came before me are thieves and robbers."—*John*, x. 8.

Until people "*grow up into Christ*," and he becomes their head, or the governing power in them, and does whatever is done, men will not only rob God of the honour justly due to him, as the author of all the good that is done; but they will also rob their

fellow men of the honour and credit of being instruments in the Lord's hand for accomplishing any thing that is good—especially will they do this, if they do not belong to their party or follow with them—and they will also, as far as in their power, rob them of a good name, and seek to injure them in the esteem of others, lest their influence should operate against themselves and their sect. They will, besides, when sectarians, steal from another sect and bring to their own, to the extent of their ability, such members as it has cost the sect much labour and industry to obtain—and will likewise steal from all sects, and employ for their own use and benefit, any plans or devices they may have invented, that have proved successful for making proselytes. How true it is therefore, as has been said, that all will be but *thieves and robbers* till they grow up into Christ, and Christ is the head, and men live and act in Christ—who is the true Shepherd, and who was so far from acting selfishly, that he laid down his life for the sheep, and sought not his own glory, but the glory of him that sent him.

None can deny but that most people, and particularly those who are teachers and belong to a sect, have all along been anxiously endeavouring (more from a selfish than any other principle) to bring others over to their views and sentiments, and induce them to adopt some particular usages, that they might glory in their flesh, and promote their own interest and advantage. Such persons only injure those who come under their influence, and lead them to trust for salvation in empty forms, and a thing of nought—just like those Judaizing teachers at Corinth and Galatia, who sought to draw away the people from the liberty, truth, and substance of the gospel, as inculcated by the Apostle, and bring them to submit to the dry and empty forms of Jewish rites and observances. Their object in bringing them to adopt such rites and observances, we are told, was



that they might "glory in their flesh." They wished, also, to "exclude" the Apostle and his fellow labourers from any place in their hearts, that they "might affect them," and look solely to them as teachers of the right way. What they did, therefore, was the work of entire selfishness. And such is the case in all similar doings in the present day, and in all the endeavours made to draw people to a particular sect.

This business of the false teachers at Galatia and Corinth, and the success which attended it, we find gave the Apostle much sorrow and grief, and caused him many tears. For the Apostle well knew, that the followers of Christ would be deeply injured by it. He says, indeed, "I would they were even cut off that trouble you." They troubled them with dry and empty forms and usages of religion, like too many in the present day, while the substance they were ignorant of, and did not care to know any thing about. From that period down to the present time, just such false teachers have existed in the world, and much the same destructive work has been going on—and will continue to go on, till men look to God alone to be taught, and become truly right, and sectarianism and selfishness are done away by the *brightness of the Lord's appearing*. Then sectarian delusions and darkness will cease, and harmony and peace prevail among all the followers of Christ.

### THE REST TO THE PEOPLE OF GOD.

[Continued from page 30th.]

"There remaineth, therefore, a rest to the people of God."—*Hebrews*, iv. 9.

In Isaiah, chapter lvi. those that have entered into the rest or Sabbath, spoken of by the Apostle, are spiritually called *eunuchs*; because they *cease from their own works*, and, consequently, cease from begetting any more spiritual offspring or converts

in their own fallen will and counsel, to exalt themselves as spiritual fathers, and to have their names handed down to posterity as the founders or promoters of some sect—after the manner of so many in these, and past times. For they are said to *keep the Lord's Sabbaths*, [by resting from their own works,] *and to choose the things that please him*; instead of seeking to raise up some new sect, or make additions to one already formed—now the great pursuit of most religious professors and teachers. They are also said to *take hold of the Lord's covenant*, by not following the will and pleasure of their own fallen nature, but seeking wholly to do the Lord's will. All they do, indeed, is *done unto the Lord*, and to his glory; instead of being done unto themselves, and for their glory. And the Lord says, concerning such an one, as thus acts, let him not say, "Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in my house, and within my walls [of the spiritual Jerusalem,] a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off." None, therefore, will loose any thing by serving the Lord alone, instead of serving themselves, and seeking their own honour and glory.

That the preceding is the meaning of this otherwise inexplicable passage in Isaiah, and that those spoken of as eunuchs, are only so spiritually in not begetting any more sects, or bringing additions to one already formed, is evident. For with what life and power does the fallen nature of man now exert itself, in the endeavours made to be the father of some sect, or to be a distinguished promoter of a sect, for the sake of the honour and glory to be derived from it. It is now, and has long been, one of the strong holds of Satan, to engage the minds and hearts of men in this favourite pursuit, and it

is impossible for them ever to become right, while they are engaged in such a work. It is to be observed, that those spoken of in this place in Isaiah, under the name eunuchs, appear to be the first who came into a condition of entire dedication and devotedness unto the Lord, and that do all things solely "for the kingdom of heaven's sake," that Christ may have all the honour and glory of whatever is done. And being the first that come into such a state of devotedness unto the Lord, they will in after ages, as it is declared, have a name beyond others; even "an everlasting name, that shall not be cut off or perish from men's remembrance. Yet, as it is intimated, at first their life will seem to be without honour or advantage; since they will allow none to call them father, nor consider themselves as having any agency in raising up sons and daughters unto the Lord; but will ascribe all as being done by the Lord alone, that men may only honour, serve and obey him, as their Father that begat them, guides, keeps, and preserves them.

Verily, those who are thus eunuchs, as Christ has expressed it, "for the kingdom of heaven's sake," that God may have all the honour and glory for all the good that is done, will not be as "a dry tree." Neither will the son of the stranger, mentioned verse 3, 6, and 7, that thus *joins himself to the Lord, to serve him only, and to love the name of the Lord*, instead of some sect, *and to be the Lord's servant alone*—keeping the Sabbath of rest from *polluting it*, with his own works, and taking *hold of the Lord's covenant* in being wholly devoted to him; this "son of the stranger," (who from a sense of duty is compelled to act so strange to men of this world, and so different from almost all claiming to be the people of God at the time,) will have no just cause to say, and is commanded not to say, "The Lord hath utterly separated me from his people. For," adds the Prophet, "the Lord God, which gathereth the outcasts of Israel,

saith, Yet will I gather others to him; besides those that are gathered unto him;" even all the world will be gathered to this at first strange, but *new and living way* of being wholly dedicated and devoted to do the Lord's will alone. It is added further concerning the eunuchs, and the sons of the stranger, that thus join themselves to the Lord—that keep the Lord's rest from polluting it; and take hold of his covenant; "even them will I bring to my holy mountain; and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar: for mine house, [now to be erected] shall be called an house of prayer for all people." Hence it can have no located place, but must, like *the mountain of the Lord's house* in Isaiah, and the *mountain* from the stone in Daniel, *fill the whole earth*, and unto which *all nations shall flow*.

It is such as those already described, that the prophet Isaiah, chapter lviii. speaks of in the word of the Lord on this wise—that when they shall call, the Lord shall answer; when they shall cry, he shall say, Here am I; whose light shall break forth as the morning, and their health spring forth speedily—yea, whose light shall rise in obscurity, and their darkness be as noon-day; whom the Lord shall guide continually, and satisfy their souls in drought, so that they shall be like a "watered garden, and like a spring of water, whose waters fail not." It is also said, that they that shall be of these *shall build the old waste places: they shall raise up the foundations of many generations; and they shall be called, "The Repairer of the breach, The Restorer of the paths to dwell in."* They are indeed quite another kind of persons from those mentioned in the forepart of this chapter, who make a great outward show of zeal and devotion to God—seeking him daily; asking the ordinances of justice, &c. &c., and complaining that God does not see their great works and fastings, and takes no



knowledge how they afflict their souls (in very humble confessions perhaps;) while God charges them with pleasing themselves in their very fastings, and of *exacting all their labours* or requiring pay for every thing they do. Yea, saith the Lord unto them, "ye fast for strife and debate, and to smite with the fist of wickedness"—or in other words, they assemble together to contend against and overcome those of opposite views and sentiments, in order to promote their own; and indulge a wicked and rancorous spirit towards such as reject their doctrines, thwart their measures, or refuse to *put into their mouths*.

Truly, those who shall be called, *The Repairers of the breach, The Restorers of paths to dwell in*, will fast or abstain from all such works of darkness and selfishness as those above described. Nor will any cruel or unfeeling principles be found among them. For, agreeably to the Lord's requirements in this chapter, (Isaiah, lviii.) they will cease from all those works of cruelty and inhumanity which now so much abound, "loose the bands of wickedness, undo the heavy burdens, and let the oppressed go free, and break every yoke." Having, indeed, entered into the holy Sabbath of rest from all their own works, as stated verse 13th, they turn away their foot, [foot means the will, and they turn away the will of their own fallen nature] from the Sabbath; that is, they do not suffer the foot or will of their fallen nature to put forth or intrude any of its acts or doings at this time; but *cease from doing their own ways*, or the ways of their fallen nature on this *day of rest* from their own works, called also in this verse, the Lord's "*holy-day*." And furthermore, as it is required of them, they will call this Sabbath or rest from their own works, and the will of their fallen nature, "a delight, the Holy of the Lord," and account it "Honourable" to do the Lord's will only instead of their own; and thus they will honour the Lord, by

*not doing their own ways, nor finding their own pleasure, nor speaking their own words*; that is, not doing the ways, finding the pleasure, nor speaking the words of their fallen nature, which now for the first time becomes fully *dead* and works no more, but ceases from its works. Those who thus act, or come into such a state, it is said in the next verse, *shall delight themselves in the Lord, and he will cause them to ride upon the high places of the earth, and feed them with the heritage of Jacob\* their father: for the mouth of the Lord hath spoken it*.

Until people enter into this rest, which is to be *redeemed* or raised up from their present fallen condition, (and hence is called the *first resurrection*,) they will more or less do the will and pleasure of their fallen nature, not the Lord's will and pleasure only. For the workings of their fallen nature will, up to this period, mix themselves even in their religious performances, and they will, moreover, seek justification and acceptance before God by such performances, notwithstanding it is so positively declared, Isaiah, lxiv. 6, that "*all our righteousnesses are as filthy rags*"—being founded in, performed through, and done for the benefit of *self*. Christ could say, he sought not his own will, and his own glory, but the will and glory of the Father; and could also say, that the Father did the works that were done by him. And till we also seek not our own will, and our own glory, but the Lord's will and his glory, and all we do is done and performed in, or by Christ, or through his power imparted to us, what we do will be of but little worth. It will never satisfy our own minds; nor will it protect us from the righteous indignation of the *cherubims*, and the cutting reproofs and piercing convictions of the *flaming sword*; and hence our peace will be very imperfect. But

\* Jacob was at first separated from his father's house and an exile, and hence is an eminent type of his spiritual offspring in these latter days.

when our works are "wrought in God," or done by his influence alone, we shall then enjoy true peace—as it is said, Isaiah, xxvi. 12, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us."

How exceedingly desirous was the apostle Paul to attain to the condition of being *IN* Christ, whereby he would rest or cease from his own works altogether—"not having," as he expresses it, "mine own righteousness, which is of the law [and which is but as filthy rags,] but that which is through the faith of Christ, the righteousness which is of God by faith"—the faith here spoken of, imparting Christ's nature and power unto himself, so that what he should do would be done by Christ alone, in the same manner as what Christ did was done by the Father. Then, indeed, all his works would be "wrought in God"—being done under, and by his power. The Apostle, however, plainly signifies, that those who come into this condition, will first have to know the *fellowship of Christ's sufferings* (by suffering in some measure as he did, which evidently means very great suffering,) and be *made conformable unto his death*, by being for a time as dead and in a tomb. Then they will be able to *know the power of his resurrection*, in being raised up from this low and depressed state, to a more perfect condition than they ever before enjoyed or could conceive of. And when thus raised or *grown up into Christ*, and he becomes their *head*—the determining, governing, and acting agent in all they do—so that it is no more they, but Christ that does what is done; this is truly to be *IN* Christ, and to have a *oneness with him*. And for this Christ prayed; even that those who should believe on him might "be one; as thou, Father, art in me, and I in thee, that they also may be one in us: I in them, and thou in me, that they may be made perfect in one."

In speaking of a future time, when his people should enter into the rest

mentioned by the Apostle, Christ says: "At that day ye shall know that I am in the Father, and ye in me, and I in you." The time when this oneness shall take place, will indeed be a glorious period. There will then no longer be any disagreement or want of fellowship one with another among the Lord's people; for all will be influenced by one spirit, and have one head moving and governing all. Then, indeed, there will be but one body; and after the similitude of the human body, if one member suffers the whole will suffer with it, and seek to relieve it and to preserve its health and welfare. And then there will be no biting and devouring one another, as at present, but love and peace will dwell in the hearts of all—the old man, or old nature, which causes all disagreement, biting and devouring, being dead, and ceasing from all his works, there will be no more contention, biting and devouring.

In allusion to this blessed time, Christ also says: "In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, [ye being in me it will be me that asketh,] he will give it you: ask, and ye shall receive, that your joy may be full." Christ adds: "These things have I spoken unto you in proverbs; [that is, in words which, besides their plain literal meaning, have a spiritual or figurative one, representing heavenly things, through the medium of earthly:] but the time cometh, when I shall no more speak unto you in proverbs; but I shall shew you plainly of the Father." This time will be when the mystery of God is finished in the days of the voice of the seventh angel. Till then, we shall only see things but imperfectly. For it may here be stated, that so long as any thing is represented or conveyed through the medium of types, emblems, or proverbs, the dispensations of God to men, are not completed, and there is yet something more to come of a more important and substantial nature.



*The unalterable Nature and Purity of the Divine Law.*

Christ has said, "One jot or one tittle, shall in no wise pass from the law, till all be fulfilled." And again—"It is easier for heaven and earth to pass away, than one tittle of the law to fail." The ritual and outward law given by Moses, Christ fulfilled for us, and it has passed away, and is no longer binding on men. The law under which we are now living, is the law of Christ, or of Christianity, and this law we must ourselves fulfil in all its requirements, or suffer the penalty for every transgression and disobedience, before we can enter into that higher state, called by the apostle Paul, the *first resurrection*, and which, he informs us, consists in our being "IN Christ, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." This is a perfect righteousness, against which there is no law, and which perfection in righteousness, the Apostle acknowledged he had not attained. And he tells us the reason why he had not attained unto it, viz. because he had not yet known the fellowship of Christ's sufferings, and been made conformable unto his death; which fellowship of his sufferings, is indeed a *cup of suffering*, while it is a "*cup of blessing*," and all must partake of it, to the entire crucifixion and death of their fallen nature, before they can rise by the power of God in the likeness of, or into a oneness with Christ—after which they will go forward in and with him, as the Lion of the tribe of Judah, and as King of kings, and Lord of lords, to make war against whatever is wrong, to subdue all things unto Christ, and establish his kingdom of righteousness and peace over all the earth.

The followers of Christ, when they have grown up into him under sufferings, (for it is under sufferings they grow up into him, and arise from them in his likeness,) will not go forward to

make war against what is wrong, as heretofore, in their own will, counsel, and might; but in the will, counsel, and might of the Lord, who only knows what is right, just, and good; and who, as stated, Isaiah, xxviii. 29, "is wonderful in counsel, and excellent in working"—and under the counsel, and by the working of the Lord with his people at this time, nothing will be able to stand before them; but they will go on conquering and overcoming, till all that are opposed to the spirit and reign of Christ, are brought into entire obedience to him, or cut off from among men.

The law of Christianity, under which we now live, peculiarly enjoins forgiveness and mercy. Great mercy is exercised towards us, and we are required to exercise it towards others. It is, indeed, the most striking feature in the covenant of the Gospel, that if we truly repent and implore forgiveness, forgiveness is freely extended to us; and we are bound by every principle of right and equity, and it is expected of us and enjoined on us, to extend the same forgiveness and mercy towards others. If we do not do this, *sin lieth at the door*; and in the parable below, Christ has made known to us how the Lord will deal with us, if we exercise an unmerciful and unforgiving spirit towards our fellow men, who have committed offences against us: for this is what is meant by owing or being debtors to another—debtors and sinners meaning the same thing in Scripture. The parable will be found, Matthew, xviii. 23—35. Peter had enquired; "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?" Jesus saith unto him, I say not unto thee, Until seven times; but, until seventy times seven.\* Christ then puts forth the

\* In another place, Christ says: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day return again to thee, saying, I repent; thou shall forgive

parable alluded to, and which it concerns every one deeply to consider—being as follows:—

“Therefore is the kingdom of heaven [or the Lord’s method and rule of dealing with men under the Gospel] likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents: But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellow-servants, which owed him a hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

This a most serious and solemn admonition to all. Christ will not lie unto

him.” Whoever violates this command, will as certainly receive his punishment as that God lives to judge men.

men. All in the end will receive according to their works; and works of cruelty, beyond any other, will be punished with great severity. If men only knew the punishment that awaits such as are cruel and unforgiving, they would not give sleep to their eyes, nor slumber to their eyelids, till they most earnestly prayed unto the Lord to give them a spirit of mercy and forgiveness.

But to proceed to the subject which heads this article. When we have fulfilled the whole law, or suffered its penalty in the reckoning and settlement which the Lord is now beginning to make with men, as mentioned Daniel, vii. 9, 10, we shall then pass into another state quite different from any in which we have ever been before. In this new state, we shall no longer do any thing unto ourselves, but do all things unto the Lord; and we shall be called, qualified and made willing, to use great faithfulness and plainness of speech towards men, and to make war against every thing that is contrary to the spirit and principles of Christianity—and shall, for the first time, be wholly under the government, counsel and will of Christ in what we do.

Until this time, or until we come into this state, the war we may make against what is even evil and wrong, will be so mixed with our own feelings, interest, or will, that it will admit of a question whether we have not done more injury than good in all we have attempted to do, and committed sin instead of having done what was pleasing in the sight of God. But when we become dead to our fallen life, and to self, and all our “works are wrought in God,” what we do will always be productive of good, and be acceptable unto God—while at the same time it will be more condemned by men generally, and will turn them more against us, than any thing we have ever done before. (as in the case of what Christ did,) because, what we do will reach deeper into men’s hearts, and stir up all the enmity of the seed of the serpent that is in them—which ever has



been, and ever will be displayed in proportion to the measure of truth exhibited, and the danger with which Satan's dominion and sway over mankind are threatened. But those who are in this state, having God for their support, and depending only on his arm, cannot be overcome; and in vain will be all the opposition and hatred of men. To oppose them now will indeed be strictly fighting against God, and the opposition will in no respect be able to hurt them, but will only bring ruin and destruction on those that engage in it—as in the case of those that fight against Jerusalem, Zechariah, xii. 3. All they do, in short, however strange it may appear unto men, (and it will appear very strange,) being now done wholly unto the Lord, and in his counsel and might, no weapon formed against them will prosper, and every tongue that shall rise against them in judgment will be condemned; and by and through those thus redeemed, the Lord will subdue all things unto himself, and will reign from sea to sea, and from the rivers to the ends of the earth.

#### THE LAW—AGAIN.

The law of Christianity, under which we are now living, requires us to love our enemies, to do good to those that hate us, to pray for them that despitefully use and persecute us, and to do unto all men as we would they should do unto us. This, and every other part of the law, must have a fulfilment in our obedience to it, or by our suffering the penalty for disobeying it, before the law will pass from us, and before we can enter into that state of holy purpose and action in Christ, wherein there is no sin, and against which there is no law. None by obedience will fulfil every part of the law of Christianity, till the old man is crucified, and they attain unto the *first resurrection*.

The crucifixion of the old man takes place, in that cup of suffering administered to the followers of Christ, when

God reckons with them, at the close of the present order of things, and preparatory to bringing them into a higher state, and to a oneness with Christ. And what a cup of suffering, even the best among men, will have to partake of when God enters into judgment and settles with them! But by this cup of suffering they are crucified, and become dead to the fallen life of sin, and have no other life remaining but a life in Christ. They rise, indeed, from this state of crucifixion and death, in Christ, and then the law passes away or ceases in respect to them. They no longer have their "own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." So speaks the Apostle. Being dead to the fallen life of sin, and acting no more from its nature, the law has no longer any dominion over them, as saith the Apostle—"the law hath dominion over a man [only] as long as he liveth." When dead to the fallen nature, and risen in Christ, the sole acting and governing power is Christ, and we transgress no more. If we commit any sin, it is because the fallen nature is not fully crucified and dead—for if fully dead it would act no more, and consequently could not sin, agreeably to the words of the Apostle, "he that is dead is freed from sin."

#### IMPORTANT INSTRUCTION.

The writer has, of late, had much instruction imparted to him in dreams, and which he knows were designed for instruction. Among these was the following. He thought he saw a pious woman, whom he knows, with some others, sitting in a chair. A man also whom he knows, and who is very sincere and conscientious, was sitting on the floor. The woman, who has seen much trouble and affliction, was sighing and grieving, so as to be heard. With a very sober countenance, and in a way of reproof, the man said to her, "What does that mean?" The writer saw in his dream at once, such

grieving and complaining to be wrong, and the woman seemed to see it to be so also—as it implied dissatisfaction with providence, and manifested a will not in unison with the divine will. The writer now plainly sees this to be the case, though he never thought so before, nor meant any wrong when he has been heretofore grieved, troubled and distressed at events that have taken place.

Under whose controlling hand are all events? Certainly, if not a sparrow falleth on the ground without the Father, much more can no event affecting a fellow being take place, without the oversight and permission of God. And we can never be right till we are in unison with God in all his dispensations towards us, and are perfectly willing that whatever he permits, should take place. If we are dissatisfied, pained, or distressed, on account of any thing that takes place affecting our outward circumstances, situation or good name in this world, there is not a oneness with God, and our will and his will are in opposition to each other—since all events are under his control. Loss of health, loss of property, loss of friends, reputation among men, life or any thing else, must be entirely acquiesced in on our part, or there is not a oneness with God.

One may say—How can we come to this? God can bring us to it; and we shall never be right or happy till we come into such a condition. And when we are brought into such a condition, we shall have no more trouble, but can, as the Apostle directs, in every thing give thanks. All is then peace and reconciliation between God and us, and we shall need no more correction or crucifixion, because the design or end of all correction and crucifixion is accomplished, and there is nothing more to be crucified in us. Thus, by losing our life, we save it, and are more happy than we ever were before. There is, indeed, nothing but happiness in such a condition, and can

be nothing else but happiness. But all will have to suffer deeply, before they reach this state. Yet if they could reach it, they would not suffer at all, since nothing would cause any suffering.

### THE ONLY RIGHT PRINCIPLE OF ACTION.

The Apostle tell us, that whatsoever we do, we should do it unto the Lord—feeling an assurance in ourselves that it will be acceptable unto him. Therefore, to do any thing in conformity to laws ordained by men, or to the customs and usages among men, that is contrary to the requirements of Christ, and that we believe will not meet his approbation, is to act from a corrupt principle—and it is our wisdom and true interest, to seek to avoid this more than the loss of all things else, not excepting life itself.

Not to do what we know to be right and a duty, because it will not meet the sanction of human laws or please men, is indeed to place ourselves on dangerous ground, that will sink from beneath our feet when we stand before the Lord in judgment. For the apostle James tells us, that “he that knoweth to do good, and doeth it not, to him it is sin.” If any expect to be supported, and to be made to stand in this day, they must yield a free and willing obedience to each and every required duty, when made plain and clear to them. If we hold back in any thing, or make a reservation of any thing to accommodate our own feelings, interest, reputation, or standing in the world, we cannot enjoy true peace in our own minds. And, furthermore; If there be any thing in the way of duty, that is hard or difficult for us to do, it shows there is need for more suffering or crucifixion than we have yet undergone, in order to become dead to that which is an impediment to do what the Lord requires of us. We again repeat, that so long as any duty is hard or painful for us to do, we are not fully redeemed or dead unto



sin. It was Christ's meat and drink to do the will of his Father; and the angels in heaven delight to do his will—nor is any thing that is his will painful or unpleasant for them to do.

We are commanded to obey the higher powers. And as the Lord is the higher power, we are now required to obey him, and men must act in reference to his will in whatever they do, or his rule and kingdom can never be established over all the earth. And as it is declared that his rule and kingdom shall be established over all the earth, mankind will at length be brought to obey and serve him only as their Lord and Sovereign, and disregard every other power and authority when they require any thing contrary to the divine will. For no human power or authority must stand in competition with divine power and authority—and whatever power or authority does so, will from this time, by little and little, be removed, to give place to that rule and authority which are from God. This may be thought to be taking high ground: but it is not higher than God will now maintain in behalf of his cause, and of those who act under his will and counsel. It matters not what resistance all the powers of this world make to that state or order of things which God undertakes to maintain—it will not in the least hinder its advancement, or prevent its final establishment and prevalence over the earth.

*From the Auburn N. Y. State Journal.*

"A dark picture.—It is estimated in the last Report of the Prison Society, that the probable number of persons committed to prison in the United States in 1834, was 113,340!—and that the number of persons, standing in the relation of parent, wife, or child, brother or sister, to those thus imprisoned in a single year, amounted to the almost incredible number of 818,563!! What a picture of wretchedness and disgrace."

Dragging before courts of law, and casting into prison, is in the antitype under the Gospel and among Christians, what under the law of Moses and

among the Jews, was causing their children "to pass through the fire to Moloch," and the one is as contrary to Christianity, and to every Christian feeling, as the other was to the law of Moses, and to humanity. The places where such cruelties are now practised, it is foretold in prophecy, shall become places of slaughter to all those who engage in such a business, and that men shall be buried in them till there be no place. This, in the spirituality of prophecy relating to this time, does not so much mean actually killing them, as slaying their fair fame and character in the esteem of all good men, and burying them under such odium and reproach, that they shall never more have any reputation or standing in any right or redeemed society. The whole business of imprisonment and capital punishments, is a work of cruelty and murder, and those who engage in it are no better than murderers; and as they do unto others, so the Lord will cause it to be done unto them. Ere long they will be abhorred and shunned by all men, and will never be able to rise from the sentence of dishonour and degradation which the Lord will cause to be passed on them. The Lord's arm is strong, and he will do it.

The professed priests of Christianity have sanctioned, and are answerable for all these things. If they had known, and had been partakers of the spirit of Him that came to save and not to destroy men, such things would have never been practised or known in the Christian world. What good has come of all this work of cruelty? It has opened a wide door for the more wicked, vile, and vindictive among men to exercise their hatred and malice against those better than themselves, and has tended to perpetuate and keep alive the feeling and practice of cruelty in the world, and prevented the existence and prevalence of a better state of things, and of a better disposition in man towards his fellow man—whereby society might be redeemed

from such a disgrace and judgment as must now rest upon it, and which no human arm or power can alter or avert.

### SUCH THINGS ARE.

In speaking of the coming of the *name of the Lord*, to subdue all things under the dominion of the Messiah, Isaiah xxx. 27, 28., the opening scene begins with "a bridle in the jaws of the people, causing them to err." This bridle, causing people to err, is meted out to men, in the reckoning or settlement which the Lord will make with them at the close of the present dispensation or order of thing, when God will render to every man according to his works, in this or some other way—after enduring which, they will come into another or higher dispensation, wherein is true knowledge and peace. In reference to this time of judgment or settlement, see Daniel, vii. 9, 10. In some cases the bridle causing men to err will be such, that they will take away their own lives—while in other cases it will cause them to do things that will bring them into great trials and sufferings, which trials and sufferings will tend to subdue and crucify their fallen nature, that ought, and must become dead before they can become right and happy.

The force and ingenuity of Satan's deceptions on men, at the time when he is permitted to make them, (as a claim he holds on them in the reckoning they pass under for not coming up to the requirements of the Gospel,) will be so subtle and strong, that none will be able to withstand them: to the extent allowance is granted. For in this case, Satan will be transformed as an angel of light, and what is erroneous and wrong, will be made to appear so plausible and right, that the best of people will be carried away with the deception and come under its influence and suffer the consequences. Hence the necessity of exercising great charity in respect to what men may do under such circumstances, lest we

incur guilt, and suffer a much greater punishment ourselves than those whose aberrations we are disposed to condemn and punish.

The bridle causing error, may not be meted out to all at the time of God's reckoning with them. These may have their due punishment and sufferings come in another way—but every one must suffer in some manner, according to his demerits, before he can enter into a higher and better state; since "one jot or tittle of the law shall in no wise fail, till all be fulfilled." It must be fulfilled by our obedience, or in our sufferings for disobedience. Still all is from the hand of love, and intended for our good, and the sooner we become resigned to all things that may be laid upon us, the sooner will our troubles and sufferings be at an end. When the old man or fallen nature is fully dead, we shall suffer no more, as the fallen life only can suffer; not that which Adam had before the fall, when he was in the image of God.

### CONSIDER THIS.

Those who act strictly honest and sincere in this day, in matters either political or religious, will be sustained and kept by an unseen hand, though they may pass through some very great trials, all of which however will be made to work together for their good. But a Christian has nothing to do with politics, if he did but know it—for Christ's *kingdom is not of this world*, and all the governments now in the world are, for the most part, founded in worldly principles, and are kept up and maintained by human policy, and by measures and acts contrary to the spirit and precepts of Jesus Christ. Hence they will all come to an end, and cease, when Christ shall establish his kingdom on the earth, and there will then be but one king and ruler, to whom every individual for himself must yield homage and obedience, and be amenable to Him alone for every transgression of



his requirements or disregard of his commands.

### THE PERFECTIONIST.

The above is the name of a paper, printed at New Haven, Conn. on the 20th of each month, at 50 cents a year. The conductors and writers we clearly perceive have received light and knowledge immediately from God, and by holding on their way, under the direction of that light and guidance that will be given to them from time to time, the powers of this world and of darkness will be shaken, and fall like dagon before the ark. We would recommend to every one, who feels in himself a readiness to do the will of God, to take the work. To fight against the truth of God, is to fight against God, and such fighting will not be attended with much success in this day. If there be a heart in people to do the will of God, they will not fight against him—but when the heart is at enmity with God, and people have their idols and false worship to maintain, it must be expected that the old work of Satan, persecution, will manifest itself. But those who are on the rock Christ, and have his light to guide them, will not be moved by persecution; and they may rejoice that they are counted worthy to suffer persecution for the name of Christ. The Lord's work will now go on in a way that it never has before, and sects and combinations of all kinds, will fight against it in vain. It may truly be said that the Lord has begun his *strange work*, and whether men like it or dislike it, he will carry it on—by fighting against it they will only hurt themselves. The Lord will manifest his *strange act*, by the strange defeat and overthrow of all those that set themselves to oppose his cause and kingdom at this time.

The Perfectionist is printed by Whitmore and Buckingham, No. 1, Marble Block, Chapel Street, New Haven, Con. Eight numbers are already published. Payment to be made in advance.

The three following articles are copied from the work.

*Sectarianism.*—From the name of this paper, it may be inferred, that the advocates of “true holiness” are an organized sect, and aim to build up a new religious party. We wish to have it distinctly understood, that we have formed no churches—organized no societies,—have not licensed or ordained any ministers, or done what might justly expose us to the charge of sectarianism. Nor do we mean to engage in any work which may constitute us a sect, in the proper meaning of that term. Our design is to use our best endeavours to destroy instead of perpetuating the spirit of sectarianism;—it is now, and ever has been, and ever will be, while it continues, the reproach of the Christian name, and never will Zion be seen in her strength, and Jerusalem shine in her beautiful garments, and the world be redeemed, until the discordant sects, which now bite and devour one another, together with their “Watchmen, see eye to eye.” It is a polluted heart, “deceitful above all things and desperately wicked,” which beclouds and perverts the understanding: and when the stony heart is taken out of the flesh, and a *new heart* is given men, when by the sprinkling of the blood of Jesus, they are cleansed from *ALL their filthiness*, and from *all their idols*—then will they see eye to eye—nothing but *sin* prevents this. So far from being a sect, we are now members of Baptist, Presbyterian, and Congregational churches, or are outcasts from churches to which we once belonged, for having testified that “Jesus Christ saves his people from their sins.”

### ANSWERS TO QUESTIONS FROM CORRESPONDENTS.

1. We believe all sectarianism to be the work of carnal men, and that all who exert the least influence to uphold it, or any of the existing sects, are opposed to the kingdom and glory of Christ.

2. We believe, that before the kingdom which shall be given to the saints of the Most High, which is to consume all other kingdoms—destroy all civil and ecclesiastical governments, and which will fill the whole earth, is fully introduced, the Lord will consume carnal Christendom [as now existing in all sects,] with the spirit of his mouth, and with the brightness of his coming.

3. We believe that no man or body of men have any authority to form churches, to license or ordain ministers, to send out

missionaries, or to enact any rules for the government of the saints—these are the *prerogatives* of the only Lord God; and man, by assuming them, has “opposed and exalted himself above all that is called God,” and thus “sits in his temple, showing himself that he is God.”

4. We believe that genuine Christians recognize each other, as such, by an *inter-communion* or *fellowship* with each other's *spirit*—not “by creeds, or argument, or conversation, or long acquaintance, or observation,” only as these are the mediums through which a *spiritual* communion is enjoyed, and thus congeniality of *soul* ascertained.

5. There are no Perfectionist churches. Those who are known by this name, are either nominally connected with some sectarian church, or else have withdrawn or been excommunicated from the churches, (if connected with any,) to which they did belong, and now stand, as it were, alone, unorganized into a sect or visible church. They are satisfied with being members of the general assembly and church of the first-born, who are written in heaven.

*To our Readers.*—Let it be kept distinctly in mind that it will prove equally true in relation to “the Jerusalem that now is, and is in bondage with her children,” as it did with the ancient one, that “not one stone shall be left upon another that shall not be thrown down.” Every thing which we have “received by tradition from our fathers” will be taken from us, and whatever is true in these traditions will be returned to us as the counsel of God.

*Extract of a letter from a person in the state of New York, of similar views with those who conduct the Perfectionist.*

“For two years past, I have, with many others, been passing through the fiery furnace; but I have had the form of the fourth with me, the Son of God, and thanks be to God who hath given me the victory through my Lord and Saviour Jesus Christ. I can truly say that I have left all for Christ's sake, who, of God, is made unto me wisdom, and righteousness, and sanctification, and redemption. I have peace in believing, and joy in the Holy Ghost. The Lord is doing wonders among us. There are but a few of us that have come fully out of Babylon, and those are mostly females. Another female and myself have, through the strength of Israel's God, stood in the front ranks of the battle, and like Deborah, have had to go up against an army of enemies. But we feel that the battle is

the Lord's, and we are safe while shielded under his banner. Though we are the weaker vessel, yet we fear not while God stands at the helm, and declares unto us that he has chosen the foolish things of the world, to confound the wise, and weak things, to confound the things which are mighty, that no flesh should glory in his presence. We feel that antichrist's kingdom is shaking mightily around us, and satan has not much time to slumber among us at present. We live in a country village, where within half a mile of us, are three temples built for the worship of three different parties or sects, and they are in trouble—for they feel that their craft is in danger from what they call this new light and crazy delusion that has come among them. We feel that these three powers are combining against the pure testimony, but we bless God that we fear not Babylon, nor any of her powers, so long as we have Jesus Christ for our leader. We thank God that the ploughman has appeared in the field, as it is said, Amos, ix. 13, “The ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.” We feel that the pure testimony is gone forth to plough up the platforms and creeds of men, and that this passage of prophecy is about to be fulfilled: “Arise, and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord.”—There are “multitudes in the valley of decision, for the Lord is near in the valley of decision”—and “the Lord shall roar out of Zion, and the heavens and the earth shall shake: but the Lord will be the hope of his people.” When I take a view of the great mass of professors going on in the ways of sin, while their teachers are saying peace, peace, when there is no peace saith my God to the wicked, and while the horrible storms of God's wrath are fast gathering over their guilty heads at the time they fondly dream of heaven, my heart weeps within me, and I would proclaim through Babylon—Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

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